Annex "A," Subparagraph li, Sociological Background

ARTISTIC AND INTELLECTUAL EXPRESSION

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Art in Hungary dates back to the building of early Romanesque churches (Ják, Zsámbék) and the illumination of codices. Since then, it has developed parallel with the trends of European art as a whole--Gothic, Renaissance, Baroque, etc. Modern Hungarian art has adjusted itself to the "socialistic realism," the esthetic norm for Communist cultures. Listing the creations of Hungarian artists in all these well known styles would reveal little about the Magyars themselves. Magyar folk art--an equally vast field of study--offers, on the other hand, more peculiarities and gives more insight to the character and social and religious ideas of the Hungarians.

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Folk art. Creative folk art is an applied art par excellence. For the peasant the idea of art for art's sake is inconceivable; in the struggle for his existence, even his works of art produce objects of utilitarian importance--he embellishes tools, furniture, pieces of clothing, etc.

The ornamental motifs range from the simplest to the most florid. Primitive tools (bark receptacles, salt or

531 of monumental woodworking. Their wooden grave-posts, called kopjafa, are direct descendants of the favorite weapon, the pike, used by their ancestors to mark their graves. The kopjafa are actually poles decorated with purely geometrical designs, the chief motif of which is an eight-pointed carving similar to the knot of a race. Carved gates are the pride of the Székely farmsteads. They are large enough for a cart stocked with hay to pass through and have a smaller gate built into it which the people use. They are covered with a roof with dove-cots and are richly carved and painted with geometrical designs.

517 The dexterity of the peasants is well known in Hungary. The herdsmen especially, who kill time by producing artifacts, are skillful with their hands. Those individuals endowed with creative skill above average are appreciated by their community, but practically everyone seems to have a certain degree of skill. Suitors and young husbands try to outdo each other producing ornamented household articles for their loved ones.

538 inherits the kingdom, or at least half of it. The elevation
829 of the poorest to the throne is a commonplace in these folk tales. Moreover, it is the prize of the daring and enterprising spirit.

538 The word, once spoken, is holy and breachers of faith
577 (such as breakers of the marriage vow) are severely punished. Boundaries and personal property are respected likewise, and the right of hospitality is granted even by the forces of the dark.

517 The transmission of folk "literature" among the people
538 is exclusively oral. When the sun sets in the evening and the peasants' day of hard labor has ended, they gather in their homes or in front of the house or the cellar in the open air and, while they perhaps do light handwork such as corn husking, feather plucking, or spinning, they discuss the day's activities and sing, especially the women, and tell stories. Men are believed to be better story tellers. Everyone in the group participates in this amusement and everyone seems to know a story the others don't know. Those respected people who are especially gifted singers and story tellers, called

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nótafa and mesefa respectively, are the villagers' and the folklorists' delight.

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Folk drama. Folk drama assumed much greater importance some time back than it does today. It has ramifications in several branches of folk customs, especially in those connected with weddings where the entire ceremony, lasting several days with the active assistance of the village, could be conceived as a play. To a certain extent, the more elaborate ceremonies connected with birth and death contain many dramatic elements, as do certain children's plays.

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Folk drama in the more restricted sense is nowadays performed by children only. Among them, nativity plays (betlehemezés) are the most common, and this custom has spread even into the capital city. Nativity plays have countless variations. As a rule, they are performed by groups of teenage boys who play the following roles: the kengyelfutó 'runner' guides the troop and secures admission into the houses; two "angels" who carry the betlehem, the nativity scene made of painted papier-mâché and clay and lit with candles; there is

And of course we are often hit and kicked, even if we are over eighteen. Men over thirty-five are generally not hit in the face —they just get an occasional hit with the whip. In some districts it is considered a very grave thing to be struck with a whip or stick. In those districts we don't mind the kicks and hits in the face, which belong to the daily routine, but we do not permit ourselves to be whipped.

To you it probably seems very extraordinary, this being hit. To us it is not. We are hit by our parents, at school, in the army, of course, where the sergeants kick our behinds; the gendarmes hit us in the face if there is trouble with us and the estate-management staff always hit us.

The *csiras*, for instance, who mostly sleep in the stables beside the cows, are awakened by a kick. True, they would not move without being kicked. They don't think this extraordinary. They are used to handling the cattle, and the cattle have to be prodded by kicks and hits.

Well, when the day's work is over—when our lords have told the gardeners, shepherds, field-labourers, cart-drivers what to do next day, they, of course, standing at attention—then we are free till next dawn.

Then we clean ourselves. At dawn we don't bother. Would you? Would you if you knew that, immediately after, you will have to work with the cattle, with manure, in the fields, in the dust? Anyhow, we clean ourselves and prepare for our dinner, when we always eat something warm, not only pretend to do so.

We eat some soup. The soup is generally made by throwing a few pieces of potatoes into boiling water. A few onions and a little lard make a delicious soup. In harder times the soup is naturally thinner. Not everybody likes our soups. Once a lady visited us from the manor and tasted the soup. She spat it out, and said it tasted like dish-water. We like it. Sometimes we can eat our favourite dish, which is made of a mixture of wheat and potatoes, with a little yeast, and boiled in water. We very rarely eat meat. At weddings and funerals we manage to eat meat, because it would be a great shame to get married or die without a feast of meat and wine.

Then—after dinner—we live our private lives. We sit in front of our huts and talk. In the winter we sit inside. Sometimes we gather in one of the huts to read. We know how to read and write. We go to schools, which are very far away. The children walk in most cases ten miles to and from the schools every day. But they like to do it. And we like to read. We don't read newspapers, for we have not got the money. But we read books,

517 chiefly history books, if we can get them. Books are treasures.
212 Generally the children get them from people who are interested in us. There are students in Budapest who sometimes organise libraries on wheels. Last year this library let us have a book by Tolstoy for a week—*War and Peace*. We could not read the whole of it. We gathered in Uncle Andras's house, all the adult population of our cluster of huts, and we took turns reading aloud. It was winter, and we read four hours every evening, so that we had only three and a half hours' sleep. It was wonderful. We asked the students to send us a book about our history, so that we should be able to keep it. They sent it to Uncle Andras. He had to go a long way for it—to the village post office. But they did not give him the book, but told him to go to the gendarmerie. There they boxed his ears and hit his feet with sticks. "This is to teach you not to ask for books from the city, you old socialist swine." So, you see, it is quite difficult to get books.

517 Mostly we have no oil for our lamps. So we just talk. Old people talk about their grandfathers and great-grandfathers. They generally begin like this: "He was a very poor man, grandfather Janos was, rest his soul", as if it were an unusual thing to be very poor.

We talk. The young folk play around a bit; they go walking
837 or sing for themselves. There are always a few young men about
566 who are sulking because their girl is being "used" in the manor or by someone belonging to the estate-management staff.

Because the fact is that our women-folk *are* "used" by our lords, estate-managers, their assistants, and even by the overseers. We belong to them, don't we? It is quite natural that if they want to use our girls they simply say, "You, Julcsa or Terka, come round this evening." And they naturally go. Some young estate assistants are nice about it and say, "Come in, Julcsa, to darn my socks"; but they generally simply tell them to come in.

The girls don't talk about this. They get some wine and sometimes a piece of bacon. Next day they are tired. But they work just the same. If they are a bit slack, the assistant rebukes them: "Do you think you can be slack just because I used you last night?" Then the girl blushes. So they work even harder next day so as not to be shamed.

566 Well, after dinner we live our private life. Let us suppose that
135 it is summer. Harvest time. The *puszta* is quite lively. The land-workers are here. We, the serf-servants, are not enough to do the harvest, so every spring the bailiff of our lord goes away to hire harvest gangs.

He goes to far-away places, to the east and north of the country

9: Eppstein S-4 (no date) 1945 EC1 Hungary EC1

those villagers who are not the tenants or dependents of the landlord. Outside the 'big house' probably only the priest's and the schoolmaster's houses stand out a little from the rest. Even a big village may have no shop; the villagers buy what they need on their weekly visit to the local market town. There is, probably, an inn, but it is not much frequented, since each family makes its own wine. By day, during most of the year, the street is almost deserted; all the men are out in the fields, perhaps miles away. They come home in the evening, when the animals also are driven in, and for half an hour the whole place wakes up. Later, men and women sit on benches outside their doors, or in the street, under the acacias, smoking and talking. On Sunday they sit there all day, except when they are in the church.

It is a hard, monotonous life. It is monotonous even for the inhabitants of the 'big house', who are usually much poorer than they let anyone guess and often spend their lives with no bigger distraction than a little shooting or a drive over the bumpy mud roads to visit a neighbour, who is most likely also a cousin or a brother-in-law, five miles away. For the peasants, a wedding, a religious procession or a harvest festival are the great events of the year. A hard life, but not without its own charm. Few people know the Hungarian countryside. But if they do penetrate there, they will be received by landlord or by peasant, with much kindness and hospitality, and with the perfect courtesy and unfailing dignity which is equally the mark of the Hungarian gentleman and of the most ragged, barefooted Hungarian peasant.

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concerned, a world by itself. Although the country priests railed at its vices, nearly the whole nation was intensely proud of it, and its visitor is certain to be deluged with descriptions of its past beauties, mingled with lamentations over the dreadful sufferings inflicted on it as the tide of war has swept over it. Something has already been said of its beautiful situation on the two banks of the Danube: Buda, with its royal palace, its cathedral and its public buildings, stands on the high hill overlooking its western bank with wooded hills covered with villas and gardens, behind; Pest, sprawls out on the eastern bank, with vast suburbs running out onto the dusty Alföld. Half a dozen bridges linked the two, the most famous being the celebrated Suspension Bridge, built a century ago by the Scot, Adam Clark. The next above it, the Margaret Bridge, blown up in the autumn of 1944, gave access to the famous Margaret Island, the playground of the well-to-do of Budapest, with hotels, cafés, swimming baths, gardens and tennis and polo grounds.

Pest is the modern city, in which those who wanted it could find everything which a big modern town has to offer: shops, and restaurants, cafés and night-clubs, and also very excellent museums, picture galleries and libraries. Buda is much smaller and was quieter, but contained a multitude of small inns and restaurants with pleasant gardens, which were the favourite resorts of the people of Budapest.

The average Hungarian of the city took a great many of his meals in restaurants, and was fond of spending long evenings, especially in the summer, where it was possible to sit in the garden or court-

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yard, drinking a little wine, talking and listening to the gypsy orchestra. Both food and wine were cheap (and you were not expected to drink much); time was not expensive, and a small tip to the leader of the orchestra would bring bows and compliments as though you were a duke at least, and a selection of tunes played at your table, right into your ear. For other times of the day, particularly after the mid-day meal, which in Hungary is the principal meal, there were the cafés, where, again, you might spend all the time you had to spare at no more expense than the price of a cup of coffee. All cafés kept the newspapers, and the waiter would bring you any that you wanted. The big Budapest cafés, and the main cafés in the larger provincial towns, had foreign newspapers, including English, as well as Hungarian.

THE JEWS. Until a year or two ago, almost all the shopkeepers in Hungary were Jews. The true Hungarian, the Magyar of the upper and middle classes, despised business as a career not fitting for a gentleman. If, therefore, he could not live as a landowner, he entered the public service as a civil servant or officer or schoolmaster, or perhaps went into the Church. Even the poor man who saved a little money and wanted to better his son did not try to set him up in business, but got him a job in the police, or the railways, or in some small government office. Thus the middle classes of Hungary consisted of two worlds, living side by side and mixing very little: the Magyars in the government services the Jews in business, finance and most of the professions.

factory libraries in the country; these contain more than one million volumes which teach and entertain the workers, acquaint them with the benefits of culture and raise their educational level.

The factory library is on the first floor of the cultural center of the works. On his way up Ferenc Gergely glances into the lecture hall. For a moment he watches the rehearsal of the cultural group of the factory which is competing, with a good chance of winning, in the national cultural competitions now under way. Approximately

Ferenc Gergely in the factory library.

517 six thousand urban and factory cultural groups are participating in the competitions. Eighty-five thousand participants, the overwhelming majority of whom are workers, are members of choirs, dance or dramatic groups.

883 When leaving the cultural center he is almost knocked down by a group of gay young boys, among them one of his apprentices. The young people are on their way to the sports ground of the factory for their football training. The football team of the works is among the best competing for the national championship. The young workers of the factory are great sports fans; many outstanding swimmers, gymnasts, wrestlers and athletes have come from their ranks.

000 On the way home he meets an old friend of his: Janos Toth, one of the fitters of the motorcycle factory. Janos Toth is in a great hurry, his face shines with excitement and pride. Why? Because of his wife . . .

[623] Before the people of the district this afternoon, the District Council is rendering an account of the work accomplished. Everywhere in Hungary, members of the local councils, local organs of public administration, regularly report to the population on the work done, the problems of the day and the tasks of the immediate future. This is how the people of the district exercise direct control over the leaders, and this is how they participate in the work of the Councils. Today it is Janos Toth's wife who makes the report; she is deputy-chairman of the executive committee of the XIII district Council. Mrs. Toth was a weaver at a textile factory in Buda.

562 "Would you ever have believed this possible? . . . " the excited friend asks Ferenc Gergely. And he begins to enumerate the positions won by Hungarian proletarian women who counted for nothing in the past. There is a minister among them—she, too, was a weaver, a deputy minister, a Council chairman, which is equivalent to a mayor, factory directors, attorneys, judges and who knows

II. GENERAL SOCIAL POLICY.

Problems of the Civil Service.

The most pressing problem to be met during the critical situation brought about by the Treaty of Trianon was that dealing with the distressing plight of the educated classes. Countless obstacles hindered the employment of educated youths. Since the country had to be reorganized after the first world war and the ensuing communist revolution, the problems of the civil servants occupied a prominent position and had to be dealt with regardless of the almost insurmountable difficulties.

Since 1918 the salaries of the civil servants have been raised several times when compatible with the national budget. Social considerations played a prominent part in this respect in so far as the ratio of increases in the lower brackets was higher than in the upper ones. Again, when conditions necessitated salary cuts, those in the lower brackets were given similar proportionate consideration. It is worthy of note that the interests of family protection were always given foremost consideration, and the adjustment of family allowances was always on a progressive basis.

This policy has the following result; while a civil servant in the fifth grade receives not quite 70% of his 1918 salary, those in the eleventh grade receive 110%, and some messengers 140%. The family allowance of a civil servant in the eleventh grade was 10% of his salary for his wife and each child. Now he receives allowances on the following scale: 30% of his salary for his wife, 30% for his first child, 30% for his second, 35% for his third, 42% for his fourth, and 50% for his fifth child.

Article 49.

1) The citizens of the Hungarian People's Republic are equal before the law and enjoy equal rights. 642* 641

2) Discrimination of any kind against any citizen on grounds of sex, religion, or nationality is a severely punishable offence.

3) The Hungarian People's Republic ensures to all nationalities living within its borders the possibility of education in their native tongue and the possibility of developing their national culture.

Article 50.

1) In the Hungarian People's Republic women enjoy equal rights with men. 642* 562

2) The equal rights of women are implemented by the safeguarding of their working conditions on a par with those of men, maternity leave with pay in the event of pregnancy, increased legal protection of mother and child, and a system of maternity and child welfare institutions.

Article 51.

The Hungarian People's Republic protects the institution of marriage and the family. 642* 594

Article 52.

The Hungarian People's Republic devotes special care to the education and development of the young and accords them special protection. 642* 855

Article 53.

The Hungarian People's Republic effectively supports all scientific work serving the cause of the working people, as well as the arts which depict the life and struggle of the people and proclaim the victory of the people. It gives every support to the emergence of intellectual workers faithful to the people. 642* 815 517

Article 54.

1) The Hungarian People's Republic safeguards the liberty of conscience of all citizens and the freedom of religious worship. 642* 641

2) In order to ensure the liberty of conscience, the Hungarian People's Republic separates the Church from the State. 642* 659